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basterà ciò che ho detto e forse sono già stato troppo lungo.

Tocchiamo solamente in passando un'altra questione indipendente dalla teoria del FEIST, benchè si trovi mentovata nel suo trattato.

Al doloroso passo. Inf. V, 114.

Quel giorno più non vi leggemmo avante.

Inf. V, 138.

Il FEIST ed altri dicono, che in questi versi si tratta della morte; ma i versi:—

A che e come concedette amore

Che conoscesti i dubbiosi desiri, 119, 120,

e forse

Che ricordarsi del tempo felice, 121,

siccome

——la prima radice

Del nostro amor——, 124, 125,

indicano che il doloroso passo, etc., non sia la morte ma il primo peccato degli amanti.

Finalmente devo dar conto al lettore che mi ha seguito fin qui, perchè, essendo Tedesco io stesso, e vivendo nel “paese la, dove il *yes* suona,” abbia osato scrivere il mio articoletto in Italiano. L’ho fatto, perchè la lingua italiana è la sola, che debbano capire tutti quelli che al nostro poeta s’interessano: da questi spero che ho riuscito a farmi comprendere, e per altri nè per altra ragione non ho scritto.

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THE PERSONAL PRONOUN IN THE
OLD DANISH 'TOBIAE COMEDIE.'

The text of the 'Tobiae Comedie' upon which the present paper is based, was edited by S. BIRKET SMITH of Copenhagen, and published in 1887 by the University-Jubilee Danish Union. The editor informs us in the introduction that the original of the play is contained in MS. No. 794, folio, in the Royal Library at Copenhagen. Our comedy is the second of the collection.

"The whole linguistic and dramatic form of the piece," says the editor, "makes it certain

that it cannot be older than the end of the 16th century, and, on the other hand, it was certainly written some time before the 5th of May, 1607, the date of the production of 'De Mundo et Paupere,' contained in the same collection." For convenience' sake, we may fix its date at about 1700. Concerning the name of its author we have no positive information, but from two references in the text the editor infers that it was written in VIBORG.

The language is very rich in grammatical forms, though we already perceive the confusion of the dative and the accusative. In respect to its syntax, we notice many resemblances to Middle English, and, in fact, we might call the Danish of this time the Middle Danish period. The majority of the changes made in the language since that time are orthographic, by which the varying forms have become merged into one invariable form and the spelling has been normalized.

The forms selected for comment in this paper are the personal pronouns, which may be first given in the following tabular order:

Sg. N. ieg [9.10]. du [4.10], [6.1] as vocat.
G. — —
D. mig [38, 22], migh [46.11]. dig [47.11].
A. mig [47.4]. dig [46.12].

Pl. N. wi [6.3], vi [50, 18] vj [72.10]. i [6.15], y [45.20].
G. — eders [17.9], ethers [19.4].
D. oss [5.6]. eder [72.2], ether [17.1].
A. oss [55.8]. eder [20.1], ether [17.12].

Sg. N. hand [6.14]. hun [8.1].
G. hans [7.15]. hendis [14.8].
D. ham [7.19], hannem [12.7], hende [23.15].
hanom [87.11].
A. ham [8.4], hannem [22.10], hender [8.2].

NOTE 1. In the nom., dat. and acc. of the 1st person, the original final *k* (O. N. *ek* and O. Norw. *mik*) has already changed to *g*. For the change of the voiceless explosives (*k*, *t*) after a vowel to the spirants (*g* and *ð*), see Noreen's *Altisländische Gram.*, p. 73. The same process may be noticed in the *dat.* and *acc.* of the 2d person.

NOTE 2. The *v* of the 1st person plural was sounded like English *w*; the interchange of *i* and *j* is, of course, merely graphic, as is also that of *i* and *y*, in the 2d person plur.

NOTE 3. In the gen., dat. and acc. plur. of the 2d person we find *d*, in place of the

Urnordisch ð; that is, the voiced interdental spirant < voiced dental explosive. In O. N. we find this same change, but only after a long syllable ending in *l, n, b, ū, lg, ng, or, m*, or (after 1300) after a short syllable ending in *l* or *n*. In each of the three cases occurring in our text the preceding syllable ends in a vowel. In pronunciation, however, the *d* between vowels in modern Danish retains its original sound as voiced interdental spirant.

NOTE 4. The gen. sing. and plur. of the 1st and the gen. sing. of the 2d person do not occur in the text; and the dual is wholly lacking, as we should naturally expect at so late a period in the language.

NOTE 5. As in O. N., the neuter and the plural of the 3d person are borrowed from the demonstrative.

NOTE 6. The dat. and the acc. have everywhere completely merged, the only instances in which a difference exists between them being the *migh*, the *hanom*, and the *hender*, which are evidently quite accidental.

NOTE 7. The almost total absence of assimilation in the O. Danish pronominal declension also deserves notice. We have *hand, hendis, hende*, corresponding to O. N. *hann, hennar, henne*; though here again we find a difference between the Danish of 1700 and that of the present day. We have, however, *hannem, hanom*, corresponding to O. N. *honom*, and *hannum*.

NOTE 8. The forms *migh*, *hender* and *hanom* occur only once each; all the other forms occur with greater or less frequency through the play.

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DIE ROMANHAFTE RICHTUNG DER ALEXIUSLEGENDE

in altfranzösischen und mittelhochdeutschen
Gedichten. I.

In seinen Briefen aus der Schweiz erzählt GÖTHE, welch' tiefen Eindruck auf ihn die Erzählung einer Legende machte, welche ihm eine Bäuerin des Rhonethals, als er nach einer seiner Fusswanderungen durch das Gebirge in ihrem Hause gastete, in schlichten,

aber rührenden Worten vortrug. Diese Erzählung betraf eine Legende, die dereinst im Mittelalter eine ungeheure Verbreitung gefunden und sowohl im französischen als im deutschen, im englischen als im italienischen, im spanischen als im russischen zahlreiche Bearbeitung erfahren hatte, die Legende des h. ALEXIUS.

Das einzige Historische in der Geschichte dieses Mannes—selbst der Name ALEXIUS ist erfunden—erfahren wir aus einer syrischen Legende, die nach Augenzeugen das Leben eines Mannes erzählt, welcher, obgleich reicher und vornehmer Herkunft, seine Familie in Constantinopel verliess, um sich zu den Armen Edessas zu gesellen und ein ascetisches Bettlerleben zu führen.* Wunderbares war also ursprünglich nichts vorhanden in dieser Erzählung, denn solche Beispiele von Entsagung waren im Mittelalter an der Tagesordnung. Aber im Laufe der Zeit wurde aus der einfachen Biographie ein wahrer Roman. Ein Grieche aus Constantinopel war es der die Heirath des ALEXIUS erfand, der ihn seine Frau gleich in der Hochzeitnacht verlassen liess, der seine Rückkehr nach Constantinopel und Aufnahme im Elternhause, wo er lange Zeit unkenntlich und unbekannt von Almosen lebte, hinzudichtete, und schliesslich das Wunder hinzufügte, das ihn nach seinem Tode den Eltern als Heiligen offenbarte. Dieser Roman hatte im Orient riesigen Erfolg. Dem Occident blieb er aber unbekannt, bis Ende des 10ten Jahrhunderts ein aus Damaskus vertriebener Erzbischof SERGIUS ihn nach Rom brachte, wo der Heilige bald so heimisch wurde, dass statt Constantinopel, Rom zur Stätte seiner Leiden gemacht, der Patriarch des griechischen Textes durch den Papst INNOCENS zur Zeit des HONORIUS und ARCADIUS ersetzt, und nach kurzer Zeit sogar das Haus der Eltern des ALEXIUS in Rom gezeigt wurde. Von Rom verbreitete sich dann die Legende nach allen Ländern des Westens und Nordens.

Es kann nicht in unserer Absicht liegen die Entwicklung der Legende durch alle diese Länder zu verfolgen; wir werden uns im folgenden auf Frankreich und Deutschland

*Cf. *Romania* VIII (1879), p. 163 ff., G. PARIS: "La vie de St. ALEXI en vers octosyllabiques."